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he went. The same contrast was exemplified in the case of Abraham Lincoln. In truth both those great men felt deeply the burden of the world's woe, and the counteracting saving force in their lives was their keen sense of humor. Yet in both of them the humor was not a thing apart from life but was an expression of some deep insight into human problems, and often was suggestive of their solution.

In these days, when definitions of the word "citizenship" are being made and unmade, it is good to touch anew the life of this eminent and loyal citizen. He was radical in many ways, but politically he often showed himself unexpectedly conservative. Always, however, in reforms or statesmanship or in his own chosen profession, he was constructive, stimulating, and inclined to the spirit rather than the letter. In brief, it may be said of him by one who knew and admired him, and it will be re-affirmed by thousands of similar persons, that he accepted his great gift of leadership as a real stewardship, and gave himself, in season and out of season, in public and in private, to the service of his fellow-men. In the words of Tennyson, when speaking of that other knightly soul, King Arthur, "He had power on this dark world to lighten it, and power on this dead world to make it live."

BRADLEY GILMAN.

PALO ALTO, CAL.

THE HEART OF THE PURITAN. Selections from Letters and Journals. ELIZABETH D. HANSCOM. The Macmillan Co. 1917. Pp. xiv, 281. \$1.50.

Lord Rosebery said, "The Puritan was a practical mystic, the most formidable and terrible of all combinations"; and Macaulay rounded out the portrait: "The Puritan prostrated himself in the dust before his Maker, but he set his foot upon the neck of his king. The intensity of his feelings on one subject made him tranquil on every other. Death had lost its terrors and pleasure its charms."

While this is true of the great moments of the Puritan's life, there were with him, as with all of us, many moments of less importance, in which this Samson would be like any other man. Professor Hanscom believes the heart can be distinctly felt throbbing in him; and she has brought together here, from a century and a half of New England history, selections from letters and journals which cast a flood of light upon the ordinary life of our Puritan forefathers — their dress, the furniture of their homes, their educational methods, trade, courtship, travel, amusements — for they had them — private

meditations, and public duty. A nobler instance of the last it would be hard to find than the public apology made by Samuel Sewall, who had been judge in the witchcraft trials at Salem, and who, four years afterwards, became convinced of the awful mistake that had been committed, and humbled himself in the meeting-house before God and the congregation (p. 247). The flirtation of "the young Gentlewoman of incomparable Accomplishments," whom Dr. Cotton Mather did not marry (p. 64 ff.), shows that hearts were designing and susceptible then as now.

Professor Hanscom has chosen her snap-shots well, and has appropriately prefaced them with a frontispiece taken from St. Gaudens' superb statue of Deacon Chapin as the ideal Puritan. The book should help to a better understanding of the Puritans and their history.

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